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Unifying the Sunday Morning Program.

A Survey and Evaluation of Plans now in Use.

- -

Ray S. Miller

A.B. Northwest Nazarene College

1931.

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Thesis
Submitted in the
Department of Religious Education
in Partial Fulfillment
of the Requirement for the
Degree of
Master of Arts
in

Pacific School of Religion

1936

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Unifying the Sunday Morning Program

A Survey and Evaluation of Plans now in Use

Chapter One

Introduction

In taking up the study of the Unified Sunday Morning Program of the Church, we first prepared a questionnaire to be sent to the churches now using this type of service.

From the Year Book, organ of the International Council of Religious Education, for 1935 we secured the names and addresses of the headquarters of fifteen denominations and of thirty-five State, County and City headquarters for religious education. Through the kind cooperation of these offices a mailing list was compiled which included one hundred and seventy-five churches, all of which were reported to be using some type of Unified Program.

The questionnaire, with return postage, was mailed to each of these churches, which represented in all fifteen denominations and twenty-nine states. One hundred and twenty of the questionnaires were returned, showing a very fine spirit of cooperation. Due to the fact that several of the churches which answered do not have a typical unified program, only one hundred and five of the returned questionnaires have been used in the tabulations of this paper.

The questionnaires returned represent all but one of the fifteen denominations and all but two of the twenty-nine states to which questionnaires were sent.

A list of the cooperating churches, by denominations, follows the bibliography. This list, however, includes only the one hundred and five churches whose reports were used in the paper.

Chapter Two

Present Status of the Sunday Morning Program

For many years we have all gone to church and to Sunday-school. To express the matter more accurately, some of us have gone to the church service and some of us have gone to the Sunday-school service, while a few have gone to both.

Dr. J. George Dorn, pastor of the Hollywood Lutheran Church, which has a membership of seven hundred and a Sunday-school of four hundred, makes the following statement regarding the prevailing conditions in the Sunday morning program:

> When the church school idea originated a century and a half ago, it constituted a great forward step; but in the course of its history, growing up not so much as an integral part of the church's program, but rather as a competitive organization, it has led, in many instances, to alienations and a life "apart from" its source and power. In many places it has supplanted the church in the thinking and loyalty of the people. The establishment of two distinct services has fostered a dualism in the church, often defeating the very objectives it set out to attain. As a result of these two competitive morning services, one emphasizing the "teaching" function of the church, and the other the "preaching"function of the church, there is a large host of people in every community who make a choice between the two services.
>
> Perhaps less than fifty percent attend both services. Thus a great host is lost to the worship period of the church.... It fails to reach and train its boys and girls in the art of Christian worship, and failing in this it has failed in the "one thing needful." The mighty out-going tide of those who rush away at the close of the "teaching" period indicates how marked this failure is in most churches.
>
> Tens of thousands of men and women through the United States have gone through the church school and yet have nothing to do with the church. Thousands of

> boys and girls in every city all over the country are on the same road. Church statistics show that almost sixty out of every one hundred church school scholars never become members of a church. Church workers everywhere are discouraged with this distressing problem. The church school has not measured up to its full responsibility. Whether consciously or unconsciously, hundreds and hundreds of her teachers have trained their scholars away from rather than into the church. This deplorable situation is due largely to the fact that the church school has been functioning separately and apart from the church.
>
> It is difficult to fill a bag that has a hole in it. The leak must be stopped before we can possibly fill the bag. The bag with the hole in it represents the leak which the average American church experiences between the church school period and the service of worship. To stop this leak is one of the major problems of the church today. [1]

Many leading churchmen have become vitally interested in the situation and have asked questions such as these:

Must we continue to have two separate and distinct services under independent organizations, each pursuing its own ends, building its own program and handling its own finances without regard for what the other is doing?

Is there no way in which to avoid the duplication of programs which exists, for example, in the worship period of the Sunday-school and the church service? The order and content of the two services are often so much alike that it is easy for a person to feel that he does the same thing over twice in the two sessions, and that one or the other is superfluous. The next step psychologically is the choice of one session and the rejection of the other.

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1. "The Parish School," an article in

Can we not, by some means or other, escape the conflict of loyalties and interests which tends to develop in the minds of the persons whom both church and Sunday-school seek to serve? Shall we always divide our interests, some being devoted to the Sunday-school while others think only of the church? Surely most of us agree that the Sunday-school is not, and cannot be, an "all-sufficient" program for our youth. Nor should our adults be deprived of Sunday morning activities which involve the sharing of experience and the careful study of important issues. Should not all age groups be interested in the entire program of the church?

Again, they ask, has our Sunday-school given adequate training for church membership? It is true, no doubt, that most of our church members have come up through the Sunday-school, but have they been prepared sufficiently for church membership, and can nothing be done about the vast number who never become members of any church? Is there no method by which we can preserve the zeal and devotion felt by little children to their Sunday-school and merge it into a corresponding loyalty and interest in the church as they pass through youth into mature manhood and womanhood?

And further, is the time which a child spends in the Sunday-school sufficient for educating him in religion? Is it any wonder that we fall short of our goal in religious education when we depend only upon the brief hour alloted to the Sunday-school program? Splendid work is being done

along the line of extra sessions of the church school for which public school time has been requested. But is there no way in which we might make better use of the time we now have at our disposal?

Again, we are asked, what has become of the family pew or its later equivalent? In recent years the feeling has become widespread that certain real values have been lost with the decadence of the family pew. Along with the inclination toward departmentalization by age-groupings in our educational procedures there comes the danger of speeding up the already grave tendency toward disintegration in the family. Could there not be provision at some place in the program of the church for having all, or at least nearly all, age groups unite in common worship? Is it not true that "family life needs to have the inspiration and devotion of its members to great interests and causes which draw them together?" [1]

Some of our leaders in religion, being unable to find a satisfactory solution for these burning questions, have advocated disposing of the traditional Sunday-school.

At a recent union ministers' meeting in Chicago a movement was launched to "abolish the Protestant Sunday-school on the grounds that it is responsible for the decay of family religion and has cut down regular church service attendance ... [and that] by separating the religious experience

---

1. Osgoode H. McDonald, A Church and Only a Church, p.50.

of children from that of adults it has largely killed religion in American family life." [1]

Others, however, are not willing to give up that which has been gained in the field of religious education and are finding their solution in some type of union between the two services. Dr. Soares, for example, says: "The time has come when we need a church and only a church. The church must resume its function of religious education, the minister his function of educational director, and the separate institution of a religious school be abandoned." [2]

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1. United Press. February 25,1935.

2. Theodore G. Soares, Religious Education, p.262.

Chapter Three

Trends Toward a Unified Program

About fifteen years ago several wide-awake leaders in the church began to experiment with a united morning service, which is now known as the Unified Program.

Dr. A. W. Beaven, pastor of the Lake Avenue Memorial Baptist Church at Rochester, New York, a church of some two thousand members, was one of the first to attempt some such program. He gives an interesting account of his plan, which is designed to bridge the gap between the two Sunday services by a modification of the original morning schedule. His idea was

> ... to inaugurate a three period session plan; that this plan should include a session of the church school two and one half hours in length on each Sunday. The two and one half hours to be divided into three periods, two periods of forty-five minutes in length and one period of fifty minutes, with a ten minute intermission between the first two and the last period; the first period to be used for worship and the last two for instruction and expression.
>
> This plan provided the following changes: All children except those of nursery age were to come with their parents to the auditorium at ten-thirty in the morning, all to be seated together as families and all to unite in a period of worship which would include all ages. This general worship period was to be remade so it would be of interest and value to the child as to the adult. At the close of the first period, during the singing of the recessional hymn, the children of Junior High age and under were to leave the main auditorium for their various departments for instruction. This second period, for the older people who remained in the auditorium, was to be given over to the sermon....
>
> At twelve o'clock there was to be an intermission of ten minutes. At this time the church was to be dismissed, also the different school departments in which the children were. At the end of the ten minute

intermission the older people were to gather in their organized classes and the children were again to gather in their departments for a second instruction period. The entire shcool was to be dismissed at one o'clock.

As will be seen, this gave ninety minutes of instruction where we had but thirty minutes before. It offered two courses each week to the children instead of one. It proposed a worship period of forty-five minutes instead of twenty-five and it offered to the children the best equipment and personnel which could be had for worship purposes. [1]

The advantages of this plan are summarized as follows:

> It holds the young people of high school age.... It brings parents into the religious educational program of the church.... It enables parents and children to come together and to go home together, a decided family convenience, especially when the home is some distance away.... There are great gains in worship values. The one place suitable for worship, namely, the church, and those most competent to lead in worship, the ministers, are used to advantage.... Children feel that the church belongs to them as well as to the older people.... Religious education has been given a central place in the church life.... Attendance has steadily grown.... With the lengthened time schedule curriculum opportunities for the children have been increased two and one half times. [2]

This plan has been in use in Dr. Beavan's church now for nearly fifteen years and we are given to understand that the people would not consider a return to the old system of church and church school.

Dr. Harry C. Munro explains his experience with the unified program thus:

> We have no Sunday-school, nor Christian Endeavor Society, nor any other organization separate from the church or even bearing different names. Our church itself is departmentalized by age groups. We have a church Cradle Roll, a church Kindergarten, and Primary, Junior, Intermediate, Senior, Young People's and Adult

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1. A. W. Beavan, Putting the Church on a Fulltime Basis, p.8.

2. Ibid., p.28-36.

> departments of the church. These are all administered under the church board, on which the groups are represented by their own departmental officers and leaders. Our church meets Sunday morning from nine thirty to eleven thirty. We begin with age group meetings for study and training in various activities of the Christian life. Near the center of the program we have a worship service in which all participate. The program closes with a sermon for those above the Intermediate department and with departmental programs especially adapted for all the others. We are seeking to develop a church consciousness and so have put the ban on all organizations not an integral part of the church. [1]

Another outstanding example of a real unified church program is that reported by the Salem Reformed Church, Shamokin, Pennsylvania.

> In 1929 the pastor, the Reverend A. F. Dietz, with universal support from his people, inaugurated a two-hour program for the entire congregation. It is a genuine delight to see whole families coming together to the church at nine forty-five and leaving together at eleven forty-five. As soon as they arrive, the children go to their departments, where they remain for a varied program throughout the morning. All young people (12 to 25 years of age) gather in a beautiful chapel for a one-hour worship service led by the pastor. The adults have a brief worship period in their department and then proceed to study. At ten forty-five the young people go to their three departmental rooms, and the adults enter the chapel for a preaching service. Promptly at eleven forty-five all activities cease, and the families are reunited, and all go home from church. [2]

The report shows that ninety-eight percent of the young people who are present at study the second hour, are present at worship the first hour. The average attendance at worship and study has increased sixty-five percent since the church and church school were united.

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1. Harry C. Munro, The Church as a School, p.229.

2. Sayres and Wentzel, The United Service, p.14.

> The people no longer think in terms of the church and the Sunday-school as two separate organizations functioning independently. It is now the church at study, the church at worship, and the church at work.... The finances of the church are also unified. There is one treasurer for the entire church. All offerings and department funds flow into the church treasury each Sunday.... Our policies are all determined by an Executive Council, of which the Consistory and the pastor are members. [1]

Dr. Dorn, who has had eight years experience with the unified program, and who has seen the attendance at his teaching period increase sixty-five percent and his church attendance increase forty percent, with forty-five percent more adults in the teaching period and seventy-five percent more children in the preaching service, has this to say regarding the unified program:

> The only solution of the church and church school problem is to unite these two services. The church's task and program must be regarded as one. The gap between the two services must be eliminated. Loyalty to the church and the church school must not be divided. The church school must be brought into the church and the church into the church school. People are not through learning when they pass their twentieth birthday. Learning opportunities must be provided for young and old. [2]

Although the unified program is still in the experimental stage, there seems to be a rising tide of interest in the project, felt by the Protestant churches all over the country. At the present time there are hundreds of churches, representing practically every denomination and every section of the United States, attempting in one way

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1. Op. cit., p.14.

2. Article cited, p.25.

or another "to have all the children in church for worship and all the adults in classes for instruction." Many feel, with Dr. Fleming, that "unless we get the young people by the time of Junior High School age in the habit of church attendance, they are not apt ever to attend,"[1] and are seriously casting about for appropriate solutions for our present day problem.

The next chapter takes up the survey concerning the unified program and the place it is filling in the church of today, as the investigation was conducted in the early months of 1936.

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1. Sandford Fleming, Class Notes

Chapter Four

The Questionnaire

As was stated in the introduction, a questionnaire was prepared and sent to one hundred and seventy-five churches which were reported to be using some type of unified program.

A great deal of interest was manifested on the part of those answering the questionnaire. Most of the churches seem well pleased with their program and glad to pass on a word of encouragement to others. Several requested that they might be sent a report of the findings of the survey. Many comments accompanied the returned questionnaires and one man was kind enough to write out a complete list of the teaching staff of his "ideal set-up." We have been wondering whether this person were not nearer the point than some others, since teaching personnel is of greater significance than method in any instance.

We greatly appreciate the effort expended by these busy people in filling out and returning the questionnaires. It seems in some way to have drawn us a bit nearer to the real issue of our Sunday morning program. We can now better realize the struggle the church is having in coping with the problems of the day and have come to feel that, given but a little time, the men and women of the church will find their way out of the seeming fog and confusion into a clearer day for both the teaching and preaching phases of church life.

A summary of the denominations and states from which answers to the questionnaire were received is next given.

Table showing denominations to which questionnaires were sent, the number of questionnaires sent and the number returned

Denomination	No. sent	No. returned
1. Baptist	24	16
2. Brethren	3	1
3. Christian	17	15
4. Congregational	15	8
5. Episcopal	3	3
6. Evangelical and Reformed	28	20
7. Lutheran	3	2
8. Methodist	48	24
9. Methodist (Free)	2	2
10. Methodist (South)	2	1
11. Nazerene	7	3
12. Presbyterian	15	7
13. Unitarian	1	0
14. United Brethren	2	2
15. United Church	1	1
16. Unknown	4	0
	175	105

Table of states into which questionnaires were sent

State	No. sent	No. returned
1. Alabama	2	1
2. California	41	20
3. Connecticut	2	0
4. Idaho	2	2

State	No. sent	No. returned
5. Illinois	4	3
6. Indiana	13	8
7. Iowa	8	7
8. Kentucky	1	1
9. Maryland	5	3
10. Massachusetts	4	4
11. Maine	11	5
12. Michigan	4	2
13. Minnesota	1	1
14. Missouri	3	3
15. Nebraska	6	5
16. New York	4	1
17. New Jersey	1	1
18. North Carolina	2	2
19. North Dakota	3	2
20. Ohio	10	6
21. Oklahoma	1	0
22. Oregon	2	1
23. Pennsylvania	12	8
24. South Dakota	5	3
25. Vermont	4	3
26. Virginia	6	4
27. Washington	5	4
28. Washington, D.C.	8	3
29. West Virginia	6	2
	175	105

A copy of the questionnaire follows.

I. Denomination _____
Address _____
Present church membership _____
Average church attendance _____
Present Sunday-school enrollment _____
Average Sunday-school attendance _____

II. Please check type of morning program now in use:
1. A unified program
__ a. Children's department held for _____ hours. Young people's division meet for worship and sermon first hour and study second hour. Adult division study first hour and worship second.
__ b. Children meet in separate groups for suitable activities _____ hours. All other groups meet for worship together, then go to separate class rooms for study, followed by general assembly of all groups.
__ c. Beginners to Juniors meet in separate rooms for their own activities. All others meet in church for worship and sermon _____ hours.
__ d. All meet in auditorium for worship and sermon for the first hour, and in separate groups for study the second hour.
__ e. All study in separate rooms, then have worship and sermon together.
__ f. Any other type of unified program (Explain on reverse side)
2. A graded church (Explain on reverse side of sheet)
3. Some form of children's sermon: given by _____ ; when _____
4. Any other type of morning program not listed (Explain on reverse side)

III. The morning program begins at _____ and closes at _____
About how many times a year does the program begin on time _____

IV. Results.
1. How long has this church used this program _____
2. What percentage of increase in Sunday-school since its use _____ Decrease _____
3. What percentage of increase in church attendance _____ Decrease _____
4. What percentage of increase in adults at Sunday-school _____ Decrease _____
5. What percentage of increase in children at preaching _____ Decrease _____
6. What percentage of adults approve the present program _____ Disapprove of it _____

7. Do you feel that this program meets the need of all age groups in: Worship _____ ; Study _____ ; Expression _____
8. Does this program interfere with other organizations or activities _____
9. Have your missionary activities increased _____ Decreased _____
10. Would the changing of pastors make any serious break in the educational program of the church _____
11. Is there any element of Christian education which this program does not include; if so, what _____ _____
12. If you were to make any change in your morning program, what would it include _____
13. Some advocate disposing of the Sunday-school and having only the worship and preaching service. What do you think of this plan _____
14. Has your church ever tried a unified program and then returned to some other type? If so, would you explain _____

V. Comments (Please feel free to use the other side of this sheet for comments)

Signed: _____

Chapter Five

Summary and Evaluation of Questionnaires Returned

The first question asked in the questionnaire, after the recording of the denomination and address of the church, was concerning the membership of the reporting church. It was asked with the idea of ascertaining two facts: first, how the unified program works in small, medium and large churches; and second, to determine how large a field the research covered.

The total membership of the one hundred and five churches that replied was 90,965, which gives an average membership of eight hundred and sixty-two. The size of churchs included in the survey runs from a membership of twelve to one of 9,650.

Fourteen of the churches have a membership of less than one hundred. Sixty churches range in membership from one hundred to five hundred, while twenty-six have one thousand or more members, and only five have more than two thousand.

The next item is that of average church attendance. Only ninety-three of the churches reported, making a total of 33,685 or an average of three hundred and sixty-two in attendance at each church each Sunday morning. The smallest congregation averages thirty and the largest two thousand. The average attendance at the morning worship is but forty-two percent of the average membership. We do

not know how nearly this corresponds to the figures for all Protestant churches, but it would seem that we ought to see a larger percentage of our members at the morning worship. The fault may lie largely at the door of the unruly Sunday-school, but we sometimes wonder if it might not be well to turn the spotlight on some other phases of church life also. Would not more people attend worship if they were interested? Why are they not interested? These are important problems.

After church attendance comes the question concerning the enrollment for the teaching period and the average attendance.

Ninety churches reported their enrollment in this department, making a total of 56,728 persons or an average of five hundred and forty for each church. The smallest group reported had an enrollment of thirty-five and the largest one of 3,600. The average enrollment is sixty-five percent of the average church membership.

The average attendance at each teaching period of the morning program is reported to be three hundred and twenty-two, the smallest being twenty-five and the largest 1,400. According to these figures less then forty percent of the church members attend the teaching period of the church. It would be interesting to know how this attendance compares with that at the regular morning program where little attempt is made to interest the adults in the teaching work. Surely there is still a large field open to the unified program together with other agencies in extending the in-

fluence of the instruction and discussion period to a larger portion of the people of the church.

It is interesting, however, to find that in the one hundred and five churches which are using the unified program eighty-eight percent of those attending the teaching period also attend the worship period of the morning program. This does not mean that all age groups attend the adult sermon, but does signify that they are present at least in their own departments for the entire morning period.

Several churches report no separate enrollment or attendance for the teaching period of the morning program, stating that they have but one enrollment and attendance record, which is that of the church service.

The next question asked concerned the type of unified program now in use. The various alternatives were briefly stated as listed by the International Council of Religious Education and had only to be checked by the person filling out the blank. [1]

One of the unique features of the unified program is the manner in which it may be adjusted to local needs and possibilities. Among the one hundred and five churches reporting there were very few with the same set-up. Each church had worked out a program which would serve its purpose best, and in some cases slight changes are now under

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1. Organization and Administration of Christian Education, Bk. 6, Curriculum Guide, p.36.

way for perfecting the particular plan. Some churches have worship and a sermon during the first part of the morning session, then study and expressional activities, with a possible closing assembly of all groups together. Others study first, then worship together or in departmental rooms. The children may or may not meet with the adults at some period during the session.

The International Council of Religious Education defines a unified service thus: "Unity in the Sunday morning program exists when each part is planned in relation to all other parts, and when each part is a component of the whole. Unity, however, does not mean uniformity, nor does it demand that all persons shall spend all or a major part of their time in a single service for everyone." [1] A fuller account of the different plans follows.

Plan a. The children's department is held for the entire morning session in its own rooms. The young people's division meet for worship and sermon the first hour and study the second. The adults study first and worship the second hour. There may or may not be a closing assembly of all ages or all above the children's department. Fourteen churches reported using this or a closely allied program.

> This plan avoids the duplication involved in the use of two terms, church and church school, for the Sunday morning program. It also makes possible completely unified planning for each age group. But

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1. Op. cit., p.36.

> nothing is done to develop an essential spirit of unity throughout all groups. Possibly an occasional joint project would help in this regard. 1

Plan b. The children meet in separate groups for suitable activities during the entire morning session. All other groups meet for worship together, then go to separate class-rooms for study, reconvening in a general assembly of all groups. This plan provides for the development of some degree of unity through the sharing of all groups, except the younger children, for a short period of time in a common worship service.

Twenty-one of the churches reporting gave this type as the nearest approach to their program.

Plan c. Beginners to Juniors meet in separate rooms for their own activities during the entire session. All others meet for the full time in the church auditorium for worship and a sermon. This plan brings the older groups together for the entire period, but does nothing in the way of relating the children to the whole church, and it makes no provision for group thinking or study on the part of young people and adults.

Twenty-one churches use a program similar to this type.

Plan d. During the first hour all meet in the sanctuary for worship and a sermon, and during the second hour all meet in separate groups for class work. In this plan

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1. Op. cit., p.36.

there is no provision for graded worship, except where it is modified to include such services.

Twenty-two churches use a program similar to this one.

Plan e. All age groups meet in their separate rooms for their study and expressional activities during the first part of the session, then all meet in the auditorium for the worship and sermon together. In some cases the smaller children are brought into the general worship service only occasionally.

According to the questionnaires returned this type seems to be somewhat more popular, as there are twenty-six churches using this or some similar program.

Summary of types in use

Type a	used by . .	15 churches
Type b	used by . .	21 churches
Type c	used by . .	21 churches
Type d	used by . .	22 churches
Type e	used by . .	26 churches

> No one of these plans is wholly satisfactory. It is difficult to provide services of worship which will be equally helpful to all groups, and yet there is need for the development of genuine unity in worship. Perhaps the solution lies in the direction of occasional unified services, limited in duration.... It is strongly recommended that there be extensive experimentation with the view to gaining as much experience and data as possible. [1]

Such is the final verdict of the International Council of Religious Education.

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1. Op. cit., p.37.

The next question that appeared on the list was concerning the time at which the programs began, the closing time and the number of times each year that the morning program began on time.

The time of beginning the program ranges from nine o'clock to ten-thirty, and the closing hour is listed as anywhere from eleven o'clock to one. The shortest session is one hour and fifteen minutes in length, while the longest is three hours. The average length of the sessions for the one hundred and five churches is one hour and fifty-seven minutes, or nearly two hours. Thus we find that the time spent in church is just about doubled for those persons who formerly attended but one of the two services. We shall have more to say later regarding the use of this extra time.

Sixty-nine churches claim to begin their morning program on schedule time fifty-two Sundays a year. The other thirty-six state that they begin from forty-five to ninety-eight percent of the time on the hour set for opening. According to the records the average church begins on time a little more than ninety percent of the year.

Under our fourth heading we were first interested in knowing how long this type of program had been in use in each church. The answers ranged from "one month" to "since the days of Adam." The latter correspondent, however, has only a regular two-session program, and we doubt whether

he has had it so long as that. The average for those who have unified programs was forty-two months or three and one-half years. One month was the shortest time reported and fifteen years the longest.

As to increase in the teaching portion of the morning program since the unified service has been used, forty-one churches report an average increase of fifty-nine percent in time. Ten churches report an average decrease of five percent. The other fifty-four churches had experienced neither increase nor decrease. Several did not have their figures available when they filled out the questionnaire.

Fifty-nine churches report an increase in attendance at the worship and church service of from five to three hundred percent, the average being fifty-six percent increase. No church reported a loss in church attendance since the use of the program. Forty-six churches did not answer this question.

Another very interesting item is the increase of adult attendance at the teaching period of the church. Only forty-nine answers were given under this heading. Forty-four of these correspondents had experienced an average increase of forty-six percent, the limits ranging from two to five hundred percent. The other five churches claim a loss of thirty-two percent in adult attendance. One man explains, however, that the decrease in his case was not due to the change in the service.

One of the most encouraging phases of the reports on the unified program is the number of children that it holds at least for a longer session in religious education. Fifty-five churches indicate an average increase of one hundred percent in attendance of children, with limits ranging from two to one thousand percent. Two churches claim a loss of fifteen percent in the number of children at the preaching service. The other churches made no report on this item.

One factor that naturally makes the changing of any program difficult is the attitude of the adults who have formed life-time habits and do not care to change them. Hence our interest in finding the percentage of adults who were favorably minded toward the new Sunday morning schedule.

Seventy-seven churches report an average of ninety percent of the adults as being favorable to the change and twenty-five churches have an average of twelve percent who disapprove. Twenty churches have the wholehearted cooperation of one hundred percent of their adult membership. No wonder the plan works! It is very noticeable that the churches with the larger percentage of adults favorable to the plan are making by far the greatest advance in every line.

The next question was in regard to whether or not the unified program meets the needs of all age groups in (a) worship, (b) study and (c) expression.

Sixty-five churches felt that the need for worship was being well met. Two said "Much better than the old plan," five said "Only fair," while thirteen said "No," meaning that their type of service was not yet adjusted to meet the need of the local age groups. There is always hope when people realize their shortcomings. The other twenty churches did not answer this question.

Sixty-seven churches felt that the unified program meets the need for study. Eight said "Fair" and twelve said "No." The other churches made no reply on this point.

As to meeting the need for expression, that seemed to be quite another matter. Only forty-six churches felt the that the unified program was adequate in this respect, ten that it was fair and nineteen that it was not meeting their need. Over forty percent felt that the need for expression was not being fully met. They did not feel that the old type of program met the situation any better, but merely that we have not quite found the solution for the problem of expression as yet. Some churches are trying to meet this need in the evening service and some by holding week-day classes. Others are wondering what to do.

Sixty-five churches find that the unified program does not interfere with other organizations or activities of the church. Three claim that it does. In one case it seemed to disturb the choir. Possibly a matter of cooperation, or the lack of it.

In thirty-eight of the churches the missionary activities have increased from ten to two hundred percent since the unified program has been in use. Fifteen, however, have suffered a loss of up to as much as fifty percent. The other fifty-two churches made no statement concerning this matter.

We were anxious to learn whether or not the educational program of each church was so wrapped about its pastor that if he were to leave the structure he had built would not withstand the change. Sixty-eight pastors report that they could leave and another man could come without causing any break or change in the educational set-up of the church. Five reported that a change might make a break in the present program.

"Is there any element of Christian education which this program does not include; if so, what?" Thirty-eight churches felt that there was nothing essential left out. Three thought that missionary activities were left out, but that was no doubt due to the nature of the church curriculum rather than the schedule of its program. Four stated that they would like to see more opportunity for project teaching, but here again it is a matter of method rather than time schedule. Since the teaching period is not shortened under the unified program there should be just as much place for projects as in the former Sunday-school program. Five churches felt that there was not ample scope given to expression. This situation might be improved by giving the

young people a larger place in the public worship as well as at the evening service. It is of course impossible to crowd the entire program of religious education into an average session of one hour and fifty-seven minutes a week.

"If you were to make a change in your morning program, what would it be?" Not one person suggested a return to the old type of Sunday-school and preaching service. One man had already returned because he said it was too hard to get leaders under the new plan. He further admitted that fifty percent of his people were satisfied with the old type of morning service. Of course little can be done until the people wish it. If the old type is good enough, there is no excuse for making a change.

"Some advocate disposing of the Sunday-school and having only the worship and preaching service. What do you think of this plan?" Since there has been a great deal said about the present state of the Sunday morning program and some churches have disposed of the Sunday-school, and others would like to do so if they felt they dared, it was thought advisable to consult leaders who used these unified programs as to whether or not they felt they could get along better without the teaching period. Only one out of the one hundred and five churches felt that it could afford to dispose of the teaching session. This pastor has three hundred members in his church and only eighty in the teaching session. Either the unified program is a failure in his case, or there are other elements which cause the sit-

uation to be unfavorable. This man has been in his church only a short time, however, and a later report would perhaps be more encouraging.

Some correspondents were quite emphatic in their support of the teaching period. Such statements as these were common among the papers: "Nothing can replace the teaching work of the church"; "To dispose of the teaching period is a terrible idea--back to Dark Ages"; "Such a program would be inadequate"; "Such an idea is short-sighted"; "It has its points but I do not believe that it will solve our problems"; "Impossible"; "The idea is too drastic, there is need of teaching"; "We need instruction in Bible"; "To do without teaching is unwise"; "There is a real need for study and expression for all not found in worship service"; "Such a change is not to be done"; "Such an idea is no good"; "It might be a good idea unless leadership of teachers improves"; "Never would I consent to change"; "Absolutely no"; "The Sunday school is needed for activities"; "Our teaching period is not entirely adequate but we are trying to repair it rather than scrap it"; "It would be unwise to dispose of the teaching period." Fifty-six pastors simply said no, they were not in favor of disposing of the Sunday-school.

"Has your church ever tried a unified program and then returned to some other type? If so, would you explain." Three churches report having tried this program and then returned to another type. One of these returned to the Jun-

ior Church type and the other two returned to the old type of Sunday-school and preaching service merely on account of a change of pastor, the new one not being in favor of the plan. Several churches, after having used the unified program for from ten to fifteen years, claim that one hundred percent of their people are in favor of the plan and could not be persuaded to take up the old method.

The fifth section asks for comments on any phase of the morning program of the church. Some of the remarks are very interesting: "I prefer this set-up (the unified program) to the Junior Church." "A better trained leadership must be provided." This latter idea was expressed by twenty other churches. "We had felt that the Church School was becoming a substitute for church and these new ideas have made a big change here." "This is the best program I have ever worked, it interests the children in the preaching and worship service as well as the adults in the teaching period." "Among other benefits of this program, there is very little confusion between the teaching period and worship, and too we get away from the dismissing of Sunday School and the usual visiting period of fifteen minutes." "The children are taught that they are wanted in the worship of the church and it becomes 'Our Church,' we have built up a new church consciousness." "This is the first attempt of this church with a unified program and we are all sold on it, would not return to the old system." (This program has been used in this

particular church for four years.) "We are very happy with our unified service. I do not know of even one person who prefers the old way." "I think the unified or graded church is the coming thing." "As a pastor I am sold on the unified service. Most of the adults have felt they were too old for Sunday school, but there is a recent tendency showing increasing interest in the church school work." "Our unified service was not projected with a view of increasing attendance or to bolster any phase of our organization set-up, but is followed in the hope that through the process of educational integration and unification that we might be better able to meet the life needs of children, young people and adults." "The unified program is a great improvement over the old system in keeping both children and adults for church." "The attendance in the worship service has not been greatly affected but the attendance in church school classes has been increased to practically one hundred percent. The largest increase is among the adults." "We cannot give the Sunday school enrollment, as we have no separate organization apart from the church. The unified program has been in use here seven years and we have had an increase of forty percent in the teaching and preaching service of the church." "We have used the unified program four years with a two hundred percent increase in church attendance. We are trying to grow a generation with the church going habit and feel we are succeeding." "A unity is developing and the rift between Church School and Church has been healed. The boys and

girls feel that they are a part of the church and are making pledges to the support of the church." "Personally I am sold on the unified program. It gives the children and young people as well as adults training in worship which they are in serious need of." "We do not have 'opening exercises' in the Sunday School as formerly with competitive services, thus the children have more time for continuous activities." "Old and young alike seem to be pleased with the unified service and it at least solves, in large measure, some vexing and age-old problems." "So far our experience with the unified program has proven very satisfactory." "There is no more going home after Sunday-school, the church service is the central thing." "We are quite satisfied with the unified program and would never go back to the 'Sunday School first' plan." "We no longer think of our educational program as a Sunday school, since the class period is a part of one integrated service." "The family pew is more evident."

Space will not permit quoting the extensive praise of the unified program that is found in church bulletins, letters and questionnaires. Several persons covered the entire back of our questionnaire with reports of success and expressions of satisfaction at having found a program that, to some extent at least, has made possible the advancement of the cause to which they are devoted.

Occasionally, however, one could see a note of discouragement, as when some pastor had attempted to meet the

crying need of the day by introducing the unified program without proper knowledge and preparation and before the people were ready for a change, and found that it was not a "cure-all" to work like magic in transforming the entire church program into a perfect system within a very brief space of time.

How very evident is the need for a careful study of each local situation, a sense of the needs and opportunities of each church, and a laying of plans whereby all members, or nearly all, will cooperate.

We close this division of the thesis with a brief summary of the answers given on the questionnaires.

Summary of Answers given on Questionnaires

I. Denominations represented -- 15.
States represented -- 27.

Total church membership -- 90,965.
Average church membership -- 866.
Smallest church -- 12 members. Largest -- 9,650.
Average church attendance -- 362.
Smallest -- 30. Largest -- 2,000.

Total teaching period enrollment -- 56,728.
Average teaching period enrollment -- 540.
Smallest -- 35 enrolled. Largest -- 3,600.
Average teaching period attendance -- 322.
Smallest -- 25. Largest -- 1,400.

II. Types of unified program used.

a. used by 15 churches
b. used by 21 churches
c. used by 21 churches
d. used by 22 churches
e. used by 26 churches

III. The morning programs average in length 1 hr. and 57 min. The shortest ones are 1 1/4 hrs. in length, the longest 3 hrs.

69 churches begin on time always. Others from 45 to 98% of the year.

IV. Results.

1. The unified program has been used on an average of 3 1/2 years.
The shortest time it has been used is 1 month, the longest 15 yrs.

2. 41 churches report an average teaching period increase of 59%, ranging from 4% to 250%.
10 churches report an average decrease of 5%.

3. 59 churches report an average increase in church attendance of 56%, ranging from 5% to 300%.
No report of decrease in church attendance.

4. 44 churches report an increased average of 46% in adults at teaching period. Range from 2% to 500%.
5 churches had average decrease of 32%.

5. 55 churches report an average of 100% increase in children at preaching.
Only 2 churches had loss. Average 15%.

6. 77 churches find 90% of adults approve unified program.
25 churches report an average of 12% of adults disapprove.

7. Program meets need of all age groups in:

Worship;	Study;	Expression.	
65 -- yes	67 -- yes	46 -- yes	total -- 164
5 -- fair	8 -- fair	10 -- fair	total -- 23
13 -- no	12 -- no	19 -- no	total -- 44

8. 65 churches find program does not interfere with other activities.
3 find that it does.

9. 38 churches experience an average of from 10 to 200% increase in missionary activities.
15 find decrease up to 50%.

10. 68 churches feel that changing pastors would make no break.
5 fear it might.

11. 38 churches consider every element of Christian education is included in the program.
12 think not. Need for more projects, expression and missionary work.

12. No pastor suggested a return to the old type.
One church had already returned, 50% concurring.

13. 55 churches would not dispose of the Sunday-school.
One would.

14. No church has used the unified program and then returned to the regular type, except for a brief time, or because of change of pastor.

Chapter Six

Advantages and Disadvantages of the Unified Program

It is not the purpose of this paper to pass judgment on any of the various types of unified program now in use, nor to label them "bad" or "good." Nor would we pose as a prophet to say that this sort of thing is "coming," and that it is about to sweep through our churches and to revolutionize our Sunday morning schedules. We would wish, however, to point out some of the advantages and disadvantages of the program as revealed by those who have had experience with it.

A. Advantages [1]

1. Improved attendance at the church services is apparent. While numbers are not the most essential thing in a service, yet we must agree that persons are necessary and that the best of services are of little value to those who are not present. Many adults who formerly attended only the worship service now attend the teaching session, and as many as ninety-eight percent of the young people and children who used to go home after the Sunday-school now stay for the entire morning program. Contributions and missionary activities are reported to have increased with the increase of attendance in most cases.

2. A sense of church solidarily is another evident value, as seen from the reports.

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1. Sayres and Wentzel, The Unified Service, p.16.

> As over against the divisive arrangement in which Sunday school and church competed for the time and interests of the same persons, this plan offers a united front, with those who are responsible for the supervision of worship and for instruction cooperating in an integrated program.... The younger folks get the larger conception of the church as the basic institution with the school as subordinate, instead of thinking primarily of the school.

3. Worship is magnified by the use of the unified service. Its importance is recognized in the program, and usually the best possible provision is made for all groups to engage in it. Instead of the former two periods of worship there is but one, which is well adapted to the need of all.

> It has magnified the act of worship in the minds of our youth and older folk. Instead of the noisy, irreverent procedure that was called worship in the Sunday-school, the pupils look upon the church service, carried out in a dignified manner, as a real part of the Sunday morning program.

4. The pastor contacts children, youth and adults every Sunday. Even in those types of program where the younger age-groups are not present at the unified worship, he may visit their department rooms during the lesson study period. This we feel is a distinct advantage over the two-session arrangement where the pastor often contacts only those persons who remain for the church service, while a large percentage of his flock go away and do not even see him.

5. More time is offered for the religious training of children. Much is being said, and well said, regarding the need of school time for religious education, but we might well make better use of what time we already have before asking for more. Practically every type of unified service

reported offers more time for each age-group, even though the entire morning program is not so long, or at least no longer than it was before. Hence the excellent opportunity for broadening the scope of the curriculum in religious education and for improving the quality of the work already being done. Since there is but one worship period there are "more adequate lesson periods for all pupils."

Among the advantages of the expanded session of the Sunday morning program as given by Hazel A. Lewis are the following:

1. It makes possible, as never before, the use of supervised study.

2. Inter-class projects can be conducted, resulting in more and richer contact with others in the church.

3. There is more time to plan, discuss and work out projects, as well as to check up on the work done.

4. More opportunity to use the library facilities, reference and story books and pictures.

5. Greater freedom for the pupil to initiate and experiment.

6. More adequate preparation for worship, especially in acquiring a richer fund of worship material.

7. Greater opportunity to share in the church life and program. The children like the auditorium, the organ, the colored windows, the preacher up in front, and the crowd of people.

8. It does away with the two sessions and gives one, in which fellowship, worship, study, and activities are woven into a religious experience shared by children and teachers. [1]

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1. International Journal of Religious Education, December, 1930, p.20.

Among the objectives and advantages of the unified program as listed in the returned questionnaires we find the following:

> To make the whole educational program of the Church Church-centered and to bring the educational ideal into the whole church, to interest more adults in the educational program of the Church and Church School, and to tie up more definitely the young people with the Church life. [1]

> To bring the entire family from nursery to adults into a carefully planned two-hour service; To eliminate the inconvenience of carrying children home between Sunday School and Church; To provide more time for class instruction even though the actual time spent in church is not increased; To provide the opportunity for a more fruitful provision of worship for the youngest and oldest member; to definitely link the home and Church, which makes for a better social order; and to present a more definite step in the promotion of a broad and desirable program of religious education. Our Church must come to visualize and utilize a comprehensive program of religious education. [2]

> To train the children to come to church with the older people from their earliest years, without imposing on them the burden of sitting through a sermon which they cannot understand; to make shorter the time spent in the whole church service by the removal of repetitions and intermissions; to give the older people the inspiration of the children at the worship period; to remove the excuse many parents have for missing church in that they must go home when their children are dismissed from the church school, all go home at the same time; and to encourage the adults to remember that they still need to be in Instruction and Discussion Classes. [3]

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1. Church Bulletin, Congregational Church, New Bedford, Mass. William B. Mathews, Pastor.

2. Religious Education Bulletin, First Presbyterian Church, Birmingham, Alabama. John M. Alexander, Pastor.

3. Bulletin, Second Presbyterian Church, Washington, Pa. G. P. Atwell, Pastor.

To train the children to attend and enjoy church rather than away from church; to make one united service out of two conflicting services; to avoid overlapping and waste of time by intermissions; and the suggestion at the close of the teaching hour that "Sunday School is over and we are going home." [1]

In the unified service the children are taught to go to both the teaching and worship services. It is all "our church." Through the ages the Sunday Schools have taught the children they were not wanted in the worship and preaching service, hence this generation does not go to church. We must build up a new church consciousness. [2]

The unified service does away with "separatedness" within the church; It removes the gulf between the church school and the church, and tends to grow a unified Church; It gives the children an equal opportunity with the adults for Christian training; It provides one service which contains the essential elements of both church school and church; It provides one service within a time schedule in which all can participate. [3]

Let us now turn to the other side of the matter.

B. Disadvantages [4]

There are of course perils to be avoided and difficulties to be surmounted in the adoption of the unified service. Of some of these the pastors who use this program are keenly aware, as may be seen from their reports.

1. Instead of the separation between Sunday-school and church which the unified service aims to overcome a different kind of separation is apt to occur. There is

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1. Bulletin, First Baptist Church, Shelbyville, Indiana. A. C. Cowley, Pastor.

2. Church of the Nazarene, Yakima, Wash. F. R. McConnell, Pastor.

3. Bulletin, First Methodist Church, Glendale, Calif. Dr. William C. Hodgson, Pastor.

4. Sayres and Wentzel, The Unified Service, p.20.

danger of a division, in our thought and practice, between study and worship. Would it not be a misfortune if we were to block the one off from the other, saying that at such a time we worship and at another time we study? Do we want to eliminate worship entirely from our study program? Should there not be provision made for worship experiences in which the pupils themselves will be active participants --experiences that will be calculated to make the experience of worship in the church service all the more meaningful? In other words the unified program should not be allowed to divorce worship from study in our thinking and planning.

2. Another danger is that in the unified service we may provide our church family with a physical and superficial unity only. We have not really unified our people by merely putting them together in one place. To expose them all to the same environment at the same time does not assure perfect unity. We still need to stimulate in them a common experience, to get them to worship together in spirit and in truth. We must provide a vehicle that will carry all of them to God together, and this means that the content of the worship service must be made significant to all groups included in it.

Those who include primary children in the unified service are confronted with the task of making the experience of worship in the service meaningful to them without too severely subtracting from its meaning for the

adults. The more inclusive the service, the more difficult it is to make the worship portion intelligible to the youngest child present. Then too, there must be sufficient control of the behavior of the younger children to insure that the atmosphere of worship is not destroyed. In view of this fact some ministers have the children in the congregation for only a part of the service. Others bring them in once or twice a month for a part or for all of the worship service.

3. A further difficulty arises in attempting to alter radically a previous schedule to which people have long been accustomed. Folks become custom-bound. Several pastors reported difficulties of this nature. Some teachers do not want to play ball by the new rules. Some adults are disturbed by the children in the church. Some children resent being "compelled" to go to church. One pastor says, "The older boys and girls slip out just before the sermon." Possibly he is not the only one who has this experience. (It must be borne in mind that the unified service does not compel anyone to stay at church; it merely makes provision for all ages and takes for granted that all will stay.) On the whole it would seem very unwise to attempt to inaugurate a change in program until at least a prevailing majority of dependable leaders are ready to cooperate.

4. The securing of an adequate leadership is an important problem. Possibly it is a challenge rather than

a disadvantage. With the increased time spent in the Sunday service comes the call for better workers. Several pastors stated that they were almost at their rope's end for want of leadership that could hold the school for the extra time and still make the time profitable as well as interesting. "Extra time for religious education is important, but much more so is an increasingly competent leadership and improved equipment to make good use of that time." [1]

5. A danger peculiar to that type of unified service which has the young people enter or leave the worship service at a certain period is that of disrupting the atmosphere of worship. Every experienced leader of worship knows how distracting both to the worshippers and to their leader is any moving to and fro. A single person getting up and leaving the service is a disturbing factor. Much more so a large group of persons, even under the most favorable conditions. All possible attention should be given to effecting the necessary changes in the most worshipful manner practicable. To this end there is probably no more effective aid than the recessional or processional hymn with a junior choir leading the departing or entering group.

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1. Op. cit., p.24.

Chapter Seven

Types of Unified Programs

Orders of Service

The following examples have been obtained from church bulletins sent in with questionnaires.

I

10:00 The Organ Prelude
The Vestibule Invitatory
The First Processional Hymn
The Order of Service
The Church School Hymns
The Announcements
The Church School Lesson
The Re-assembly
The Second Processional Hymn
The Introit and Collect
The Epistle
The Gospel
The Apostles' Creed
The Hymn
The Anthem
The Message -- by the Pastor
The Offering
The Organ Offertory
The Solo
The Offertory Hymn
The Prayer
The Benediction
The Recessional Hymn
The Pax Vobiscum
12:00 The Organ Postlude

This is the order of service of the Hollywood Lutheran Church of which Dr. J. George Dorn M.A.,D.D. is Pastor. This church has a membership of seven hundred and a church school enrollment of four hundred. Dr. Dorn is a very ardent advocate of the unified service.

Dr. Dorn's is a typical two-hour program and approximates those followed by twenty-five of the reporting churches.

II

10:30 Prelude and Silent Period
Prayer Hymn
Invocation and Lord's Prayer
Praise Selection
Responsive Lesson
Special Music
Praise Selection
Prayer and Dedication of Offering
Praise Selection (During this hymn beginners and primary classes go to their own rooms)
11:00 Sermon
11:25 Classes for all
11:55 Closing Assembly
Hymn
Benediction
Silent Prayer and Postlude

This order of service is followed by the Third United Presbyterian Church, Spokane, Washington. The pastor is Rev. Peter McCormack. This church has experienced an increase in attendance at the church service of seventy-five percent since it adopted the unified program.

III

9:30 Worship Period:

Organ Prelude
Hymn
Call to Worship
Doxology
Invocation followed by the Lord's Prayer
Responsive Reading
Gloria Patri
Anthem by the Choir
Announcements and Offering
Hymn (congregation standing)
(Cradle roll, beginners and primaries retire)

Message Period

Pastoral Prayer
Sermon by the Pastor
Classes retire to rooms

Bible Study Period (thirty minutes)
Closing Exercises by Departments
11:15 Dismissal

This service is used by the Tuxedo Park Baptist Church of Indianapolis, Indiana. The pastor, Rev. U. S. Clutton, feels that the church is rendering a real benefit to the community through its agency. It is an example of the shorter programs, which run for only one and three-quarters hours or ninety minutes.

IV

Prelude, by stringed orchestra
Hymn: "Holy, Holy, Holy"
Invocation and Collect
Hymn
Psalm for the Day
Hymn
Scripture Lesson
Gloria Patri
Pastoral Prayer and Response
Anthem
Offering
Hymn (On alternate Sundays only the children retire to the basement for a Junior Church)
Sermon
Prayer
Hymn (if time permits)
Announcements (when not given in pew calendar)
Hymn (Orchestra repeats one stanza as a recessional for the classes, preceded by a prayer offered by the Sunday-school superintendent)
After forty minutes of study by classes the whole session closes with a brief devotional period for the older groups

upstairs and a similar closing service for the younger pupils in a small chapel downstairs.

This is one of the programs that include every age in the worship period. Several pastors state that they have no difficulty with the small children at the worship service. Every other Sunday the entire school attends the sermon as well as the worship. This makes for unity in the program, and by alternating with the Junior Church the children have graded worship as well.

V

10:00 Brief Worship Period in Church School Departments

10:10 Lesson Study

10:50 Prelude
Processional from Departments to Auditorium led by Junior and Senior Choirs
Invocation
Anthem by the Choir (Junior, Young People's and Senior Choirs alternating)
Scripture Lesson
Gloria Patri
Pastoral Prayer
Anthem by Choir
Sermon
Offering -- Organ Offertoire
Presentation of Offering
Benediction and Triple Amen
Recessional
12:00 Quiet Meditation
Postlude

This order of service is followed by some of the larger schools which number between five hundred and one thousand. In most of the cases reported the beginners and primaries remain in their rooms for the entire two-hour period, where

their program includes worship, story period, song drill, play, rest and refreshments. Those who have charge of the children are permitted to alternate so that no one is required to miss the worship of the church more than once or twice a month.

Chapter Eight

The Place of the Unified Program in the Church of Today

Dr. Wieman says that most of the present-day schools of religious aducation must be reconstructed.

> This necessitates a re-thinking of the total program and organization of religious education, from the largest training institutions down to the humblest schools out in the field. The loci and amount and direction of change must be such as are posited by the essential nature of the educative enterprise. In the past, the plans for grouping students have been copied after the public school. The location of student activities has been limited to the church ground for the most part. The time schedule, the modes of family cooperation, the types of leaders and a host of other items have become largely conventionalized. All of these elements must be given fresh, thoughtful reconsideration. In other words, the church must become the radiating center in the community for the promotion of religious living through its carrying on of the varied processes and diverse projects of religious education. Organized religious education can no longer be a mere part of the program of the church. It must be the whole church at its distinctive work. [1]

Along this same line it is asked:

> Does our church school join in the public worship of the church for at least a portion of the period? This is essential in securing the sense of unity between church school and church and in training children in habits of church worship. [2]

These statements are in accord with Dr. Soares' assertion when he says:

> We need a church and only a church. The time has come for the church to resume its function of religious education, for the minister to resume his

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1. Henry Nelson Wieman and Regina Westcott-Wieman, Normative Psychology of Religion, p.477. Thos. Y. Crowell, N.Y., 1935.

2. Hermann Harrell Horne, The New Education, p.239. Abingdon Press, N.Y., 1931.

function of educational direction, for the separate institution of a religious school to be abandoned. [1]

In a recent survey taken in Chicago among some two hundred churches the following facts were discovered:

1. In 21% of the churches the school was being conducted in entire independence of the church as an organization.

2. In 51% there was but a nominal church direction or control.

3. In 79% the school was financially independent.

4. In only 22% was there a church board of religious education responsible for the work of the school.

5. Less than half of the church school adults,

   Less than one third of the church school young people,

   Less than one quarter of the seniors,

   Less than one fifth of the intermediates, and

   Less than one sixth of the juniors, were in attendance at the average Sunday morning church service. [2]

In contrast to these figures are the results of the survey taken in the preparation of this paper. The average attendance at the teaching period of the one hundred and five churches using unified programs was three hundred and twenty-two, while the average attendance at the church service for the same churches was three hundred and sixty-two. Several churches reported that ninety-eight percent of those present for the teaching period were also present for the

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1. Religious Education, p.262.

2. Osgoode McDonald in The International Journal of Religious Education, May, 1933, p.12.

worship and sermon. The average increase of children and young people at the church service has amounted to one hundred percent since the use of the unified service.

Furthermore, the fact of the extension of the time consumed by the church program means much in the present rush of a busy world. George Herbert Betts says:

> The expanded session may be the church's next progressive step in the education of its younger members. Nor must it be thought that this type of program belongs to the larger church alone. Any church that has a few suitable rooms and reasonable equipment can use the longer session successfully if its teachers are equal to the responsibility. Such a program must have variety, thoroughness, proper balance among instruction, worship, activities, relaxation and enterprises which apply the lessons learned. It should be in the best sense "educational." [1]

Philip Landers holds a somewhat similar view. He writes:

> Today churches are realizing the futility of expecting to accomplish results on Sunday morning with children, youth and adults with only an hour or an hour and a half session. The longer session is finding new friends everywhere and while the divisions of the three-hour period may vary according to the church, it is being proved that the longer Sunday schedule brings greater results. Trinity Church (Methodist, Springfield, Mass.) has adopted the three hour program for all age groups from the nursery through the adult department. Officers, teachers, parents, pupils, and church leaders are greatly encouraged by results and can see in the future a finer church. [2]

The neglect of adult religious education has led to what some authorities term a serious condition. Edward

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1. Teaching Religion Today, p.138.

2. Journal of Religious Education, November, 1929, p.14.

P. Westphal, Director of Adult Education, Board of Christian Education of the Presbyterian Church, senses the situation very keenly. He says:

> For good or ill the adults set standards of life and character and conduct. The kind of home life out of which comes the constant stream of young life is determined by the parents. Whether equipped to do so or not, adults determine the kind of Christian education afforded all age groups in the home, the church, and the community. Adults furnish the leadership as well as the facilities to carry on whatever kind of program is decided upon. They are the ones who carry that program aggressively on or who block its forward march.
>
> While the world may move forward "on the feet of little children," parents, teachers and leaders direct those feet. Therefore for the sake of children and youth the church dare not neglect adult religious education.
>
> Furthermore, the church must plan an effective program of adult education for the sake of adults themselves. Adult education is being carried on in many fields, why not in religious education?
>
> If our Christian faith and the best in our spiritual heritage is to be made not only available but dynamic in growing life the adult Christian must take his place in religious leadership. He cannot take that place unless his own Christian life and experience is continuously growing. [1]

In our survey we found that the churches using the unified program had experienced an increase of adult attendance at the teaching period of the morning program ranging from two percent to five hundred percent. Of course we can offer no guarantee that the use of the unified program or any other change of schedule will always meet the apparent needs of the day, but it would seem that a program which works in so many cases should be given some consideration.

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1. Journal of Religious Education, July, 1932, p.12.

In all probability the chief contribution of the unified program to the church of today is to be found in its tendency toward unifying the unrelated agencies within the church. The uniting of the two morning programs is but a step toward greater integration among the other separate organizations of the church. The International Council of Religious Education states:

> There is unification in a local church (1) when all persons and groups are consciously working toward the achievement of the same basic purposes, and (2) when each major aspect of the program is planned and carried out in proper relation to each other aspect of the total program and is an integral part of the whole. Each person participating in any aspect of the program must see what he does as a part of the whole, and must have an understanding of the whole. Unification is not the same as uniformity; there may be a unified program in which there is a great deal of interesting and helpful variety. [1]

This same thought is developed by Osgoode H. McDonald when he states:

> The ideal that is coming to challenge modern religious educational thinking is that of the complete unity of the church and its educational enterprise. Indeed, we are coming to the conviction that the educational program is the fundamental and all inclusive program of the church. This growing conviction is due, in no small measure, to the new experience-centered philosophy of education which disposes in radical fashion of the Herbartian limitation of education to mere instruction. Education is now conceived in terms of the "enrichment and control of experience." In this conviction there is also the influence of the newer conception of adult education which disposes of the old limitation of the constituency of religious education to the years of childhood and youth. We are now coming to see that the purpose, method, and constituency of religious edu-

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1. The Organization and Administration of Christian Education in the Local Church, Bk. 6, Curriculum Guide, p.5.

> cation, are one and the same. Every element of the program of the church is thus part of the program of religious education. Likewise every element of the program of religious education, whatever its name, is part of the church's program, and it is the business of the church to claim it and make it an integral part of itself. There should be, therefore, as Doctor Soares says, "a church and only a church." 1

Thus according to observation, study and experience (from having used the unified program for three years), it would seem to us that nothing in the religious field of today is doing more to unify the church as a whole than the Sunday morning unified program. It is but a step, to be sure, but we feel it is a step in the right direction. If we are to have "a church and only a church" we must start somewhere. Surely the unified service has made a bold start.

Aside from the fact of any increase which the unified program may, or may not, bring to the worship of the church, should we not consider, above all, the nature of the work being done for the regular attendants? If a program serves better those who are accustomed to attend, there is certain to be an increase in numbers.

When a program can transform itself into almost as many shapes as there are churches, until no two services seem alike, and still meet the crying need of the day in regard to such important phases of church life as:

> One session instead of two -- unity in place of division

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1. A Church and Only a Church, p.61.

75 to 100% longer session with children, youth and adults

Better training and experience in worship for youth

Greater provision for religious education of adults

Giving the church its rightful place in the center of all thoughts and activities of each age group

it would seem that such a program should deserve careful consideration on the part of the wide-awake and thoughtful church worker of today.

Chapter Nine

Conclusion

In concluding this study of the unified program we would wish, first of all, to express our appreciation to the busy pastors and laymen who were willing to give of their time to tell of their experience with this new adventure in the work of the church. We were well pleased with the response to the questionnaires and the information it brought.

We trust that this study will lead no one to ruthlessly set aside the traditional Sunday-school without having first taken into consideration his local needs and possibilities, as well as having enlisted the cooperation of his fellow-workers. No matter how splendid the plan, it will work best if introduced at just the right time and under the proper conditions. One wise pastor states that he took the matter under advisement with his board and people one year before making the change.

We trust also that the well-established Sunday-school and preaching service will in no wise become a stumbling block in the way of a new and better program. As Osgoode H. McDonald says:

> The matter of transition from existing forms of organization to those which embody the ideal is, of course, the immediate problem. It is clearly recognized by the Curriculum Guide that the all-im-

> portant integration is that which takes place in the experience of the members rather than in the mere merging of organizations. These experiences, therefore, must be the primary consideration. The present board of religious education is seen as the key to progress. Here is the group whose personnel must first catch the vision of the ideal and then proceed to its gradual realization. [1]

That the unified program is not a sure-cure for all our congregational problems and ills is quite evident. One intelligent user of this type of service has said:

> Our plan is certainly not a panacea for the ills of the church. It does not conquer indifference or inertia on the part of many of the members.... The problems that confront us are not solved by any one type of organization or order of worship, they are too deeply rooted for that, but on the whole we believe that our experience justifies us in the belief that our Unified Service is a forward step. [2]

This attitude seems to be the key-note of most of the comments that were offered on the questionnaires. The very fact that the program is a step forward would indicate that there are problems, handicaps and perils along the way. No great movement has ever gone far without encountering difficulties.

Possibly one of the greatest needs for the future will be that of a trained leadership. We have always needed trained leaders. But now we shall need more of them and with better training. If more time on Sunday is to be given to all age groups there will of necessity be a demand for an enlarged curriculum and a better teaching staff.

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1. A Church and Only a Church, p.67.
2. Sayres and Wentzel, The Unified Service, p.27.

Then too, the pastor must have a better understanding of the educational phase of church life if he is to take his place at the head of the whole institution. The pastor who has no use for children around and would as soon do without religious education in the church will find no place in the new and better unified program. There will have to be a much closer cooperation than before between those who teach and those who preach. The sword must be buried and the organizations become one in reality.

We do believe in the unified program. We believe it has permanent values in that it moves in the direction of a united local church and corrects many of the abuses inherent in the existing state of disintegration. If those who use it keep their minds alert to its perils and difficulties it should lead the way toward the goal of a unified and consequently more efficient church.

Just what the future holds for the unified program it is not easy to see. We need to realize that the more united or unified a service is, the less graded it becomes. That is, if all age groups worship together in a unified manner they are being deprived of graded worship unless such is provided elsewhere in the program.

This difficulty, like many others, will no doubt be overcome as the years roll by with their accumulated experience. Even now there is talk of a graded church with unified worship which, when more fully developed, may prove a great advance toward a more perfect system.

We would suggest, then, in the words of the International Council of Religious Education, that there be "extensive experimentation with a view to gaining as much experience and data as possible." [1] We can best learn the value of a unified program by putting it to use and observing its merits and defects. It would seem, considering the number of churches which have enjoyed remarkable success with the program, representing as they do so many different parts of the country and so many different types of Protestant bodies, that to attempt its use where a need for it is felt ought not to be considered too great an adventure.

The need for some real unity in our morning service urges us to deep considertaion. The ideal challenges us. Its realization can come only by experimentation, reorganization and above all education. It will take time, skill, patience, clear thinking, prayer! Yet how dare we claim to follow Him who said, "Go ... teach!" except we be willing to strive for the ideal?

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4. First Methodist Church, Dr.Wm.C. Hodgson, Pastor, Glendale, Calif.
5. Second Presbyterian Church, G.P.Atwell, Pastor, Washington, Pa.

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3. Case, Frank - Des Moines, Iowa
4. Clutton, U.S. - Indianapolis, Ind.
5. Cowley, A.E. - Shelbyville, Ind.
6. Enerson, O.A. - Dell Rapids, S.D.
7. Fischbach,J. - Morgantown, W.Va.
8. Heath, H.June - Vergennes, Vermont
9. Hedgley, David - Chicago, Ill.
10. Loverude, Otto - Willows, Calif.
11. Melton,Sparks - Norfolk, Va.
12. Mitchell, Dr.U. - Sioux Falls, S.D.
13. Peterson, F.F. - Portland, Maine
14. Prior, J.Melvin - Saco, Maine
15. Silke, V.Stanley- Pasadena, Calif.
16. White, A.F. - Sandpoint, Idaho

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3. Gardner, Frank N. - Lexington, Kentucky
4. Holloway, Frank - Springfield, Mo.
5. Lowe, E.D. - Indianapolis, Ind.
6. McCaw, C.C. - Des Moines, Iowa
7. Menmuir, Ronald - Arkesia, Calif.
8. Mills, J.Raymond - Washington, D.C.
9. Minch, Franklin - Orange, Calif.
10. O'Neil, Kelly - Huntington Park,Calif.
11. Sanabury, Dr.M.O. - Seattle, Wash.
12. Sinclaire, C.C. - Pasadena, Calif.
13. Watson, B.F. - Pasadena, Calif.
14. Wilson, H.J. - Indianapolis, Ind.
15. Zartman,Elizabeth (Director Rel. Ed.) - Oakland, Calif.

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